

10201
The Living BELIEVER's View of his Course: and
The Dying BELIEVER's Confidence in his LORD.

Being the Substance of

TWO SERMONS

PREACHED AT

S W A N L A N D,

IN THE

County of the Town of Kingston upon Hull,

SEPTEMBER 19, 1784,

Occasioned by the Death of

Mrs. H A N N A H G I L L,

Who departed this Life the 10th Inst. aged 42.

By GEORGE LAMBERT.

Published at the Request of the Relatives of the Deceased.

To live is Christ, to die is gain. PAUL.

Or life, or death, is equal; neither weighs:

All weight is this—O let me live to Thee.

Heav'n gives us friends to bless the present scene;

Resumes them, to prepare us for the next.

YOUNG.

Y O R K:

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The Living & Dying of the Court: and
The Dying of the Court in the Court.

TWO SERMONS

PREACHED AT
ST. MARY'S CHURCH, LONDON.

By the Rev. Mr. T. W. L. G. G. G.



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S E R M O N I.

The LIVING BELIEVER'S View of his Course.

ROM. xiv. 8.

Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: Whether we live therefore or die, we are the Lord's.

THE life of some persons, like that of a butterfly, is a continual fluctuating from object to object, apparently without intention, and without advantage: Ever busy, yet it is difficult to say what they are aiming at. They are mere vagrants in society, who stroll from place to place rather to impoverish than enrich the parts where they come. Useless motes that fluctuate in the air, the sport of every breeze, seldom fall to their centre; or if they do, are soon hurried away from it again. Most of you, no doubt, have seen these remarks realized in the conduct of some you are acquainted with; nor are they less applicable to the

spiritual than the civil concerns of many. Such persons are represented by the Apostle as ever learning, but never coming to the knowledge of the truth; as tossed about with every wind of doctrine and cunning craftiness, whereby some lie in wait to deceive. The persons I am speaking of are not wholly destitute of gleams of conviction; they have their checks of conscience, and have formed some resolutions respecting a life of devotedness to God. Religion is not altogether destitute of every grace in their esteem; nay, they see something amiable and desirable in it; but the love of the world, the gratification of their sensual appetites; in a word, the want of a supreme love to God and godliness, causes them to approach it with a very irregular motion. They stop—they start—they reel—they advance—they recline, and make such flourishes, as still keep them at a distance from their object. However, they tell you, that they have heaven in view, and hope to get there at last. Not to indulge a censorious spirit, we must declare, that if heaven be their centre, they move towards it in a very curve line. We will pity and pray for them, that their crooked paths may be made straight; that their walk therein may be more exemplary; and that their expectations may not be finally frustrated. However, Brethren, be it our concern to have Christ for our centre, his word for our rule,
his

his grace for our support, his spirit for our guide, and his glory for our end. Be ye stedfast, faithful, exemplary, and honourable followers of the Lord Jesus; so shall ye find that his grace is sufficient for you, and his strength made perfect in weakness.

When our Apostle wrote this Epistle, (as it has been since) all the followers of Jesus did not see things exactly in the same point of view. Some were further advanced in the light and liberty of the Gospel than others: These apprehended they were in conscience bound to observe certain injunctions and ceremonies, which those were fully satisfied they were freed from: And though the latter were certainly right as to sentiment, yet they were essentially wrong in that conduct which they professed to ground on that sentiment. They were uncharitable and severe towards their weaker brethren. This the Apostle blames in them, shewing, that where a person sincerely desires to do the will of God, and aims at his glory, although he discover some weaknesses, although, from a scrupulosity of conscience, or prejudice of education, he should retain some foibles, yet we are neither to despise or reject him: But, pitying his weakness, commending his honesty, and endeavouring to throw the light of conviction into his understanding, we should invite him to receive the Gospel of Christ in its simplicity, and to follow the

Lord only. This is the sum of the Apostle's reasoning from the beginning of the chapter to the end of the sixth verse.

After so clear a representation of the case, he adds another argument to confirm what he had said before; and, if possible, to fix it still deeper on their minds. The argument is this, that every Christian, the weak as well as the strong, considers himself, and professes to others, that he is devoted to the will, and desirous to promote the glory of Christ, ver. 7, 8. *None of us liveth to himself, and no man dieth to himself: For whether we live, we live unto the Lord, &c.* A better key to the words I am not able to furnish you with than the comment of a late author. His words are these: "If we live, we live to the Lord; to his will, to his law, to his honour: And if we die, we die unto the Lord; to his order, to his favour, to his habitation: *Whether, therefore, we live or die, we are the Lord's.* Here is but one owner in two worlds. We are his property, his peculiar people, his pensioners.*" In further discoursing on these words, we have to glance at the two assertions, and the inference deduced from them. The

I. Respects the *life of the Christian.*

II. *His death*—and the

III. Is an *inference* deduced from both.

I. The

* Bradbury's Fifty-four Sermons, vol. III. p. 44.

I. The *first* assertion respects the life of the Christian : *Whether we live, we live unto the Lord.* As if he had said, the end for which we live, the object at which we aim in life, the only thing that can render life tolerable or desirable, is *that we may honour the grace, and advance the glory of our Lord and Saviour.*

1. The end of life to the true Christian is, *that he may honour the grace of the Saviour.* This he desires to do, both by a steady dependence on it, and an habitual evidence of its influence and efficacy on his conversation and conduct. While he renounces, therefore, all confidence in the flesh, the substance of his petitions, the support of his dependence, and the sum of his profession may be comprehended in this one word, *Grace.* This is the sum of the religion he professes, *that by grace he is saved, through faith; and that not of himself, it is the gift of God; not of works, lest any man should boast; for he is God's workmanship created in Christ Jesus unto good works, which God hath before ordained that he should walk in them.** In his view, grace reigns in the whole scheme of salvation; in his regeneration, justification, sanctification, supports, supplies, and victory over death and the grave, as well as in his final and everlasting salvation. At all seasons, in all conditions, and in every frame, his soul depends
on

on *grace*. He knows that no other foundation can support the weight of such a sinner; on this, therefore, he can rest with composure and confidence. What an instance of this have we in the Apostle Paul! How much did he excel the generality of Christians in his day, in patience, zeal, fortitude, love to souls, unwearied labours, and unparalleled sufferings! What a profound judgment was he possessed of! What persuasive eloquence! What sublime flights of oratory! What pathos of address! What proficiency in the knowledge of Christ! How many sinners were converted under his ministry, and Churches planted under his inspection! Before him Kings had trembled; orators had been struck dumb; gainsayers had been convinced; and persecutors captivated to the obedience of the faith. Now, to what are we to ascribe all this? Was it owing to the natural strength of his judgment—the vigour of his constitution—the temperament of his body—the vivacity of his spirit—or the extent of his learning? No, all these apart—and ye shall hear him ascribe it to a more proper cause: *By the grace of God I am what I am; and his grace which was bestowed on me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me* *. He ever viewed himself a debtor to grace; and though sensible that

* 1 Cor. xv. 10.

that he could never discharge the debt, it was his constant desire to honour the liberality of his creditor. He published this grace to others; and maintained that whoever received it would be taught by it to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in the world.

Ye professors of the religion of Jesus, see that ye adorn the doctrines of God the Saviour, by a conversation and conduct becoming the character ye have assumed. Let your light so shine before men, that they, seeing your good works, may glorify your heavenly Father. Let your hearts meditate upon—your lips speak of—and your lives exemplify the doctrine of that Salvation, which is all from grace as its principle, and has the honour of grace for its end: And thus shew forth the praises of him who hath called you to glory and virtue.—Let the ministers of Christ publish grace, the followers of Christ profess it, and both adorn it by their lives; then shall we evidence that, in our esteem, the end of living is to honour the grace of Christ.

2. When the Apostle says, *Whether we live, &c.* it intimates also, that, in his view, to live was *to advance the glory of Christ*. And O that our minds, Brethren, were as steadily fixed upon this object as his was. He appears never to have lost sight of it. Whether in the closet, the court, the pulpit,

pit, or the prison : Whether he travelled by sea or land ; had to deal with Jews or Gentiles, learned or ignorant, opposers or friends, his end, his principal end, was to exalt and glorify his divine Master. This desire lay down with him every night, rose with him every morning, possessed his mind through the day, and at seasons filled his soul for whole nights together. In short, this desire was so powerful, that it wore out his strength ; and, if history is to be credited, at last he offered his life a sacrifice to it.

Perhaps you think, Brethren, that I have fixed upon too high a mark for you to measure yourselves by. I am willing to sink to your level, and exhort you according to the ability ye have, and in the more contracted sphere in which ye move to live to the glory of Christ. Whether ye eat or drink, sow or reap, buy or sell, serve or govern, enter into new relations, or resign your dearest friends to the grave at the call of Christ, be concerned to advance his glory. Glorify him by your humility, your submission to his will, your gratitude for mercies received, by the uprightness of your dealings with men, your desire to be useful to their souls and bodies, in a word, by the fruitfulness and holiness of your lives. Job, when in affluence and surrounded with his family, glorified God ; and so he did when his treasures were scattered and his children all dead. The weakest,

est, the poorest believer is not too low to glorify Christ. Though destitute of houses, lands, or gay attire, let the world see, that ye are rich in faith, friends to Jesus, and heirs of his kingdom. Live to the honour of his grace, and for the advancement of his glory.—We now pass on,

II. To the second assertion, which relates to the death of the christian. *Whether we die, we die unto the Lord.* Precious in the sight of the Lord is the death of his saints. Nor is this the honour only of the martyrs and confessors of Jesus; for of every real christian it may be said, that when he dies, he dies unto the Lord. He dies—submissive to the pleasure—supported by the spirit—confirmed in the promises—in expectation of the enjoyment—and with a desire to leave a favour of the name of Jesus behind him.

1. When the christian dies, he dies *submissive to the pleasure of the Lord.* The keys of life and death are in the power of the Redeemer; and whether he pleases, life or death, is right in the esteem of such. I don't mean that he finds no attachments to life; or, that he is entirely freed from those fears of death which were introduced by sin; but the view he has of the will of his Lord surmounts all; dissolving the former, and disarming the latter. *The will of the Lord be done:* This is the temper which pervades his heart; the language which proceeds from his lips.

lips. "It is the Lord, let him do what
 "seemeth good to him concerning me, says
 "the believer; this is the last act of obedi-
 "ence that I have to pay to the will of my
 "Lord upon earth. Now let thy servant
 "depart in peace, according to thy word,
 "for mine eyes have seen thy salvation.
 "Draw me, though it be with the cords of
 "death, I will follow thee." Thus the true
 christian views his times as in the Lord's
 hand—himself, as a tenant at his will; and
 waits for his orders to depart hence and be
 no more seen. All the days of his appointed
 time he waits till his change come. To die
 is the pleasure of his Lord, and he has no-
 thing to say against, he is all compliance
 with it.

2. When the christian dies, he dies unto
 the Lord; that is, *supported by his spirit*. He
 hopes not only to finish his course with ho-
 nour, but with joy also. That covenant in
 which he has interest, is ordered in all things;
 there is provision made in it, for every season,
 even for a dying hour. Under his greatest
 trials in life he has found support; and *now*
 he trusts the spirit will glorify Christ, by
 taking of what belongs to him and manifest-
 ing it to him; and that while heart and
 flesh fail him, God will be the strength of his
 heart, and reveal himself to him as his ever-
 lasting portion. He dies in the Lord; believ-
 ing, that while he walks through the valley
 of
 of

of the shadow of death, the rod and staff of his Shepherd will support and comfort him.

3. The true christian, when he dies, dies unto the Lord, *confirmed in the promises*. He dies in faith: Not only in the faith of promises that are to be accomplished, but testifying the faithfulness of God to many a promise that is even *then* fulfilled to him. To him to die is gain. He gains a victory over all his foes, the approbation of his Lord, and an inheritance in his kingdom. In a dying hour the promises are opened to his view, applied to his soul, and confirmed in his happy experience. They all appear to be in Christ, yea, and in him, amen, to the glory of God, and the comfort of his soul.

4. When the christian dies unto the Lord, it is with the expectation of *soon enjoying him*; compleatly and for eternity. He departs to be with Christ, which, in his view, will be far better than all the enjoyments he has found upon earth. The rending the veil of flesh may put him to some pain; but he is willing rather to be absent from the body, that he may be for ever present with the Lord. Something similar to this is his language; Lord, I shall behold thy face in righteousness; I shall be satisfied when I awake in thy likeness.—Once more,

5. The true christian dies unto the Lord, while he desires *to leave the savour of the name of Jesus behind him*. It is his wish, if
it

it be the will of God, that *then* he may be enabled to bear an honourable testimony to the grace of Christ; recommending him to friends and spectators as a suitable and all-gracious Saviour: That, if consistent with the purpose of the Almighty, his last testimony to Christ may be the best; and his final recommendation of him to sinners, may prove the most successful: That *then* some word may drop from his dying lips, which may rest in their memory, and after revive and fix on their consciences: And, that while silent in the grave, he may yet speak; and thus others be encouraged to step forward, and fill his place in the church.—Thus have we seen, that whether the believer lives, he lives unto the Lord; or, whether he dies, he dies unto the Lord.—It yet remains,

III. That we glance at the *inference* which the Apostle deduces from both: *Whether, therefore, we live or die, we are the Lord's.*—In life and in death

They are devoted to him, as his servants; and Resigned to his will, as their Sovereign.

1. In life and in death they are the Lord's—*devoted to him as his servants*. They consider themselves not as their own, but as bought with a price, that they may glorify God in their bodies, and in their spirits, which are his. To him they consecrate their persons, their property, their talents, their time, their very all. This motto is as it were
deeply

deeply engraved upon their hearts and hands,
Devoted to God: And the influence of this
 runs through their lives, and lives even in
 their dying moments.

2. In life and death, the true christian is
resigned to the will of the Lord, as his sovereign.
 But upon this we have touched before.
 Suffice it to say, with the pious Mr. Henry,
 “ Christ is the centre, in which all the lines
 “ of life and death do meet. This is true
 “ christianity, which makes Christ all in all.”

To conclude. If ye wish to die in the
 Lord, be it your concern to live to him.
 There is no separating what God has so closely
 united. May ye here live as the Lord's, that
 at last ye may die in the comfortable affu-
 rance that ye are his—his charge—his
 property—his portion. Even so. Amen.

SERMON

S E R M O N II.

The DYING BELIEVER'S Confidence in his LORD.

SOLEMN, Brethren, as the Providence is which has made way for our meeting at this season; and though respect to a departed friend hath impressed concern on your countenances, and cloathed your bodies with mourning, as an herald of the Lord of Hosts, and a messenger from the dear Deceased, I am come to shout victory amongst you this day.—GRACE HAS PREVAILED: Satan is once more vanquished: The crown of our Jesus is enriched with another jewel: The company of the blessed is enlarged by the union of another friend, and the soul of our Sister is gone to take her eternal rest in the bosom of the God she loved. She is happy, inexpressibly happy in the enjoyment of all that she supremely desired while on earth.—Her pains are over—her sorrows ended—all her enemies slain—her desires gratified—her God is glorified—and her soul filled

filled with the fulness of joy. Absent from the body, she is present with the Lord; to see, to serve, to enjoy him without interruption or end. Truly blessed are the dead that die in the Lord.

While death has closed up the lips of the late Mrs. Gill, and the grave drawn the veil over all of her that was mortal; though dead, she now speaks to us: for this discourse is intended as no more than a publication of the confession of her faith, and a brief comment on the several parts of it. Long had she walked with that Guide through life, who was her support in the prospect, but especially in the last conflict with death. Her acquaintance with her God did not begin upon a death-bed. The words she frequently uttered, and on which I am desired to ground the present discourse, confirm what I have asserted. While, therefore, I turn your thoughts to that animating passage of scripture which ye will find,

2 TIMOTHY i. 12.

Imagine that ye see the deceased, worn down by pain and sickness, yet with a smile on her countenance, and the joys of salvation glowing in her heart; opening her dying lips, and exerting the little strength that remained with her, in these words,

I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day.

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In a concern of importance, the care of which we are necessitated to entrust to another, it is highly reasonable that we should be well satisfied respecting the knowledge, ability, and faithfulness of the person to whom we commit such a trust: for if he be ever so skilful, unless he be able also to execute his design, and accomplish his promises; or, though the wisdom of a Solomon and the strength of a Sampson were united in him, yet, if there be any reason to suspect his fidelity, it would evidence rather presumption than faith to confide in such a person.

But if such care and caution be necessary in our temporal concerns, how much more so, when the salvation of our souls is at stake, and eternity stands connected with it? Is it presumption then to inquire whether that Saviour, exhibited in the word, be able to support me under all the trials of the present life;—hath wisdom to guide me through this inhospitable wilderness—save me with an everlasting salvation, and bring me to God? No, these are inquiries truly reasonable; questions really interesting to us as individuals.—Nor could we wish for a more full and satisfactory answer in these points, than that which the experience and testimony of the Apostle Paul present us with.

Difficult it may be for us to determine whether his services or sufferings were the greatest. No sooner is he converted than he

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is called to proclaim the honours of that Saviour he had despised, and the truth of that doctrine he had opposed. See him flying from city to city on the wings of the most ardent zeal and compassion, to announce the glad tidings of salvation. He is instant in season and out of season : In all places and upon all occasions there is the strictest harmony in his doctrine, whether he preach to Jews or Gentiles, the learned or illiterate, the rich or the poor. Christ, and salvation by him alone, was the grand topic of his ministry. A free and a full pardon; an everlasting covenant, an incorruptible and undefiled inheritance, were blessings that he proclaimed to the sons of men.

A message so benign and encouraging—delivered with all the pathos of the most disinterested love—accompanied with all the evidence of an holy life—and confirmed with most indubitable and striking miracles, we might have concluded (were it not for the extreme corruption of human nature) would have met with no opposition, but would have been chearfully and cordially embraced by all as soon as delivered; however the faithful page of history informs us to the contrary. It assures us that he was persecuted in his person; the tendency of his doctrine was misrepresented; and in different forms he was opposed, both by the learned and the ignorant : But none of these things moved

him, neither counted he his life dear unto him, so that he might maintain a conscience void of offence, finish his course with joy, and the ministry that he had received of the Lord to testify the grace of God. Though persecuted, he was not forsaken; and though sometimes cast down, he was not destroyed; still he lived to bear about in his body the dying of the Lord Jesus, that the life also of Jesus might be manifested in him. That he considered himself as acting by a divine commission, and under the special protection of Providence, is evident from what he remarks in the verse preceding the text, *I am appointed a preacher, and an apostle, and a teacher of the Gentiles*. There is an evident gradation in the description he gives of the honour God had conferred upon him. As a *Preacher*, he published the testimony of another; as an *Apostle*, he spoke upon personal knowledge of the facts he related; but to be *the Teacher of the Gentiles*, was an honour which the Lord seemed in an especial manner to confer on him.

Great, however, as the honour was, it exposed him the more to the displeasure and opposition of his countrymen: *For this cause*, says he, *I suffer these things, nevertheless I am not ashamed of the cause for which I suffer, or of the sufferings I endure for it*. My principles are not to be refuted, much less eradicated, by such means as these: Nay, so far

far from that being the case, the more I suffer for the truth, the more I am comforted by, and confirmed in it: For *I know whom I have believed, and that he is able to keep that which I have committed to him against that day.*

From these words, we are naturally led to attend to these two things:

I. The *Articles* of the Apostle's Creed, as here laid down; and

II. The *description* he gives of *his faith* respecting these articles.

These things attended to in their order, will lead us to some general improvement of the subject, and of that Providence which has pointed our attention to it at this season.

I. The articles which compose this creed, or confession of the Apostle, come first under our consideration, *I know whom I have believed, &c.* These articles, though few in number, are truly important. They arrange themselves under these three heads: The view that he had

Of *Christ,*

Of *Himself,* and

Of the great and solemn *day of judgment.*

The *first* article of his creed respects Jesus Christ, *I know whom I have believed;* as if he had said, I embrace him as the only appointed and all-sufficient Saviour. I know

that he is able to supply my every want as a believing sinner; to support me under all my services and sufferings, as an Apostle; and to bring me to God and glory, as my portion and inheritance. It was not an unknown Saviour that Paul believed in himself, or preached unto others: No, says he, *I know whom I have believed.*

Far advanced as our Apostle was in the excellency of the knowledge of Christ, his prayer and pursuit was to make still farther progress therein: For this he renounced all things besides; anxiously desirous to know Christ and the power of his resurrection, and the fellowship of his sufferings, that he might be made conformable to him in his death. And from the writings of this eminent man we have the most clear evidence, that his prayer was heard, and his endeavours crowned with success. Whoever reads over his Epistles, especially those addressed to the Ephesians, Colossians, and Hebrews, must observe how much he had profited in the knowledge of the *Person*—the *Work*—and the *Office-character of Christ*.

As to the *Person* of Christ, in what honourable terms does he make mention of him, as the brightness of the Father's glory; the supreme head of the Christian church, both as to influence and authority; God manifest in the flesh; the blessed and only Potentate; the Lord of Angels and of Men;
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the King eternal, to whom thrones, dominions, principalities and powers, things in heaven and things on earth, are subject. He informs us that all things were made *by him*, and *for him*: That he is *before* all things, and by him do all things consist. In him Divinity and Humanity are so united as no thought can conceive, tongue express, or image exemplify. The fulness—yea, *all* the fulness of the Godhead dwelleth in him bodily. What wondrous extremes meet in the Person of our Emmanuel! Though a child born, he is the Father of eternity; and though on earth he appeared as a servant and as a sufferer, from everlasting he existed as the equal with Jehovah: But being in the form of God, and though he thought it no robbery to claim equality with God, yet he humbled himself, made himself of no reputation, took on him the form of a servant, and became obedient to death, even the death of the cross, and suffered for sin, the just for the unjust, that he might bring us to God. To the care of such a Saviour who would not entrust his soul! Possessed of every possible perfection, can he want wisdom, or power, or grace to support and save you? And as to his readiness, read those expressions of love which dropped from his lips, are recorded in his word, and have been abundantly confirmed by the blood he shed while on the cross. Yes, Sirs, had I voice of thunder to give forth the proclamation,

mation, and the whole race of Adam for the audience, this should be the sum of it, *He is able to save to the uttermost all that come unto God by him: Therefore, look unto him and be ye saved, all ye ends of the earth, for he is God, and there is none else.*

The *Work* also of Christ was another grand topic of the Apostle's meditations and ministry. Frequently were his thoughts fixed upon, and his lips opened to proclaim the dying love of a bleeding Jesus. The nature of the work itself—the design which led him to engage in it—the honour with which he compleated it—and its efficacy, its continual efficacy, furnished matter to grace his sermons, and enrich his epistles. He tells us that Jesus died for our sins; that he rose again for our justification; and that, by the one oblation of himself once offered, he hath for ever perfected them that are sanctified.—He informs us also, that he is the end of the law for righteousness to every one that believeth: That there is no condemnation to them that are in him: That all that believe in him are justified from all things: And that it is a faithful saying, worthy of all acceptation, that Jesus Christ came into the world to save the very chief of sinners. The work of Christ appeared to our Apostle so honourable, so complete, so efficacious, that he thought he could never dwell upon it too much, or recommend it too warmly.

In how masterly and encouraging a manner does he also dwell upon the *Office-character of Christ*, in his admirable epistle to the Hebrews! There we see him compared with Aaron and Moses; while he is represented as the great Prophet, the exalted Priest, and the eternal King of his Church. To him Moses resigns his crown and rod—Aaron his mitre and censer: To him elders bow, and on him angels depend. Jesus, and his atoning blood—Jesus, and his prevailing intercession—Jesus, and his all-sufficient fulness, is clearly described, and abundantly recommended to your souls. Ye see him as it were interposing for you with his precious blood, and interceding with his father in your behalf; and may the prospect recommend and endear him unto us.—Thus have I shewed how Paul believed in Jesus as the appointed Saviour.—He beheld such excellency in his person, such perfection in his work, and such a divine suitableness in his offices, that he confidently rested on him himself, while he cordially recommended him unto others.

The *Second* article of the creed contained in these words, respects, I presume, *himself*. He viewed himself as a compound Being, made up of soul and body: And these, however liable they might be to separation by death, he considered as the property and charge of the blessed Jesus. To his hands
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had he frequently, with the greatest solemnity and confidence, committed the one and the other: Believing in the immortality of the soul, as well as in the resurrection of the body. He viewed Jesus as having abolished death, and brought life and immortality to light by the gospel; and such a view of things supported and animated his mind under all his trials. Such a view of things induced him to commit the *depositum* of soul and body into the hands of this Almighty Saviour. Paul believed, that even while his soul was absent from his body, he should be present with the Lord; and that he also would change his vile body, that it might be fashioned like unto his glorious body, by that effectual working whereby he is able to subdue all things unto himself.—The compleat salvation, therefore, of soul and body was that important concern which Paul here committed to Jesus Christ.

Sensible I am that there are some who apply this to the doctrine or charge of the Apostle; as if he intended no more than to commit the preservation of the gospel and the care of the churches to Jesus Christ. But Christ never did give this power out of his own hands. It is a trust which he never did, and never will delegate to any creature upon earth. Even that head that wears a triple crown, is not wise enough to manage a concern of such importance. Nor is that
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arm that holds its crozier over the nations of the earth, and claims their subjection to Peter's chair, sufficiently strong to bear such a burden. No, our Apostle was sensible that he was not his own; but bought with a price, that he might glorify his Lord in his body and spirit which were his: And here he gives him that glory, by depositing both with this almighty Saviour. Indeed the context clearly shews, that it is his own personal concern, and not that of the church in general, which he is speaking of, because he is mentioning that which relieved his mind under his sufferings.

The *Third* article of that creed which Paul professes in this passage, has respect to the great and solemn *day of judgment*. *He is able to keep that which I have committed to him against that day*. Sometimes it is called the *day of Christ*; the *day of God*; the *great Day*; and, in the words before us, with particular emphasis, *that Day*. The trumpet shall sound, and the dead shall be raised. Small and great, sinner and saint, shall then stand before God. *That Day*, in which the transactions of every day, and of every age shall be exposed to view—*That Day*, when all that have rebelled against God, as well as all those who have submitted to him through Jesus Christ, shall have their last general meeting. *That Day*, which will separate them for ever as distinct characters, and into distinct companies

panies, never to be mistaken for each other more; never to unite again. *That Day*, when the faith of every believer will be fully answered, and the fear of every sinner awfully exceeded.—Yes, *that Day*, when God will be compleatly glorified in his saints, and in his Son: When the mysteries of providence will be unveiled; the purposes of eternity accomplished; the perfections of Deity revealed; and the fates of men determined for eternity—With a view, I say, to that solemn, solemn day, our Apostle deposited his soul and body in the hands of Jesus. And as we, brethren, have an equal concern in that day with Paul, let us severally evidence our wisdom by doing likewise. It will then be found an inestimable privilege indeed to be found in the hands of Christ.—From the articles of Paul's creed, let us now proceed,

II. To the description he gives of his faith respecting these articles. *I know whom I have believed and am persuaded, &c.* Not to multiply particulars, three things are evidently contained in this description, viz. That his faith was founded upon *knowledge*—was accompanied with *evidence*—and was crowned with *confidence*.

I. His faith was founded upon *knowledge*. Not a bare theoretick knowledge of the doctrines of christianity, of the character, works, and offices of Christ, though these are necessary in their place. For how can we believe in him,
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of whom we have not so much as heard? But the knowledge he speaks of is a divine, transforming, efficacious knowledge. Paul had an intuitive view of the dignity of Christ's person, the perfection of his work, the suitability and glory of his Office-character. It was a knowledge that endeared the Saviour to him, and transformed his soul into his image. God was pleased to reveal his Son in him, by shining into his heart, to give him the light of the knowledge of his glory, in the face of Jesus Christ. In the course of his experience and ministry he had enjoyed abundant evidence of the grace and sufficiency of the Redeemer; and he knew in whom he had believed. His faith was not like that of many, founded upon a midnight dream, an imaginary vision, or a supposed voice; but upon that knowledge of God in Christ, which he derived from the word. By this knowledge of the Saviour, he saw how he could be justified, supported, eternally saved to the honour of God. And as his faith was founded upon knowledge, so

2. It was accompanied with *evidence*. *I know*, says he, *that I have believed*. He was conscious that he had faith, and that Jesus was the object of it. Resting on this foundation he had stood firm against great opposition, and enjoyed that heart-felt peace, that unshaken confidence in the goodness of the cause he had espoused, as was not to be over-
turned

turned by persecution. His conscience bore him testimony, that faith in this Jesus had enabled him to overcome the world, to face difficulties and danger, and to endure, depending upon the promised grace and strength of this Saviour. Nay more, his repeated conduct was one uniform confirmation of the sincerity of his faith; for it had been his daily work to commit himself into the hands of Jesus, that he might command his services while upon earth, and finally present him without spot or blemish in heaven. Brethren, be it your concern to have your faith confirmed by its corresponding fruits; so will the spirit of Jesus bear witness with your spirits, that ye belong to him.—Nor was his faith only founded on knowledge, and accompanied with evidence, but,

3. It was crowned with *confidence*. He had an abiding persuasion that Christ was able to crown his faith, in keeping that which he had committed to him—was able to keep him through life, in the hour of death, and for the ages of eternity. In the view of faith, the everlasting arms were placed beneath him for his support, and he was persuaded that he who had begun a good work in him, would preserve and perfect it. Not his lively frames, not his elevated feelings, but the ability of Christ, was the ground of his confidence; or, if it needed any other support, it was this, that he believed Christ to be as *willing* as able to keep that

that which he had committed to him. That confidence which is founded upon Self, may sink; but they that trust in the Lord shall never be confounded. Yes, Soul, that arm which supports the whole universe is able to sustain thee;—that hand that supplies the temporal wants of a whole world of creatures, is able to supply all thy spiritual necessities according to the riches of his glory; and that Jesus, to whom millions of millions are now ascribing all their salvation above, is able to save thee with an everlasting salvation. Trust then in the Lord for ever, for in the Lord Jehovah is everlasting strength.

What now remains but that we endeavour to improve the subject, and that solemn providence which has this day called our attention to it. And,

1. If so solemn a day be before us, then those only are truly wise, who are preparing for its approach. Such will be anxiously looking forward, and hastening to the coming of the Lord. Daily will they be putting on the Lord Jesus Christ, and committing the keeping of their souls to him as a faithful Creator. It is no unusual question with such, what shall we do in the great day? And such an inquiry leads them earnestly to desire to be found in Christ, not having their own righteousness, which is of the law, but that which is by the faith of Christ, the righteousness which is of God by faith. Soon will
that

that day arrive, when earthly possessions will fail you, earthly relations be dissolved, and earthly honours fade. The heavens shall pass away with a great noise, the elements melt with fervent heat; the earth also, and the works that are therein, shall be burnt up, and the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God. Sirs, flee to, accept of, seek refuge in this Saviour. If your interest be found in him, all is safe, is secure for eternity.—But, on the other hand,

2. How miserable will they at last be found, who have nothing deposited with Christ! In life, they neglect the greatest of all concerns.—In death, they are disregarded by him, who alone can help them;—and what remains for such in the great day, but a fearful looking for of judgment and fiery indignation, which shall devour the adversaries. Before them, a broken law, an injured Sovereign, a slighted Saviour, and a neglected Gospel.—Above them, wrath inexorable, extreme, everlasting.—Beneath them, a yawning gulph, a devouring fire, millions of accusers and tormenters awaiting their coming. Eternity! O Eternity! how dreadful the sound, how awful the idea to such! Sinner, escape for thy life. Yet there is room. Flee for refuge to the hope set before thee in the Gospel. Remember thou hast
to

to die, and prepare for judgment. There is *now* redemption in Christ's blood, the forgiveness of sins, according to the riches of grace. He that cometh to him shall in no wise be cast out; nay more, he shall be honoured in that day, when the Redeemer shall come to be glorified in his saints, and to be admired in all them that believe.

3. This conduct of St. Paul was by no means peculiar to himself; it is, and ever has been, the practice of all the faithful: Their daily and their dying work has been to commit their souls to God, as to a faithful Friend and almighty Creator—and such was the great concern of the late Mrs. Gill.

To draw the lines of her character, is a task too arduous for me to undertake. Suffice it to say, she was a Christian indeed, in whom there was no guile. I do not mean that she was free from every imperfection; nor did our Lord intend That, when he gave a similar character of Nathanael: But she was simple and sincere in her dealings with God. Her mind was much taken up with spiritual Things. The honour of God and the good of souls lay very near her heart. She was the meek, the humble, the close-walking christian. The word and ordinances of God were her delight; and the relish for them increased with the use of them. She was given to prayer—a lover of all good people, whatever their denomination—and one who rejoiced

in the prosperity of God's ministers, and bore them much upon her heart. Well and long was she known to you in this place: And I dare appeal to such of you who had the greatest opportunities to observe her deportment, whether it was not as became one who professed the Gospel of Christ? Think not that I speak these things in honour of the dead: No, it is to the honour of that grace which lived in her soul while on earth, and still lives in it, now she is removed to heaven. By nature she was a child of wrath; a sinner like the rest: But grace made a difference. Grace led her to Christ, enabled her to cleave to him, and endeared him much to her soul. Her dependence, her whole dependence, was upon the blood, the righteousness, the grace, the power, and the promise of Christ. She looked for mercy. She waited for the salvation of the Lord; and now she enjoys them both, in a measure we are unable to conceive of while on this side eternity.

Her last afflictions were peculiarly trying, but she bore the chastisement of the Lord with resignation and patience. She lay passive under the hand, and submissive to the will of her heavenly Father. Frequently was she heard to say, while passing through the furnace of affliction, "The will of the Lord be done. Let him do" with

“with me what seemeth him good. Was
 “he to refer life or death to my choice, I
 “would refer it back again to himself.
 “The cup which my heavenly Father hath
 “given me to drink, shall I not drink it?”

Evident it was to all that saw her, that as the outward man decayed, the inward man was renewed day by day. And though her joys and consolations were not so elevated as those of some, they were truly solid and permanent. When almost ready to put off the body, she had a strong conflict with the great enemy of souls; her entrance into the valley of the shadow of death was dark and distressing: But the cloud was soon removed; Satan was bound, and the divine Comforter interposed in her behalf with his last friendly offices. Her course was concluded with joy—for having prayed with peculiar fervour for her relations, and her christian friends here, and at Harborough*:—Having requested her dear partner to retire and plead that she might be dismissed from the body:—Having inquired, if, immediately after death, she might not expect to see Moses, David, Paul, and many with whose writings she had been much delighted and

* Market-Harborough, in Leicestershire, where her husband, the Rev. George Gill, is Pastor of a Congregation,

and frequently refreshed : *—At last, with her eyes fixed towards heaven, and her hands clasped together, in a praying attitude, she cried out, " Into thy hands, O Jesus, do I
 " commit my spirit, for thou hast redeemed
 " it. Come, Lord Jesus, yea, come quick-
 ly."—Her voice failed :—her arms fell :—
 and her soul winged its way to her heavenly
 mansion.—Thus death, though greatly
 dreaded by her through life, was now dis-
 armed, was welcomed by her in the
 close.—She is gone to a better world : and
 is

* *How great*

To mingle int'rest, converse, amities,
 With all the sons of *Reason*, scatter'd wide
 Through habitable space, where-ever born,
 Howe'er endear'd ! To live free citizens
 Of universal nature ! To lay hold
 By more than feeble *faith* on the *Supreme* !
 To call heav'n's rich unfathomable mines
 (Mines which support archangels in their state)
 Our own ! To rise in science, as in bliss,
 Initiate in the secrets of the skies !
 To read creation ; read its mighty plan
 In the bare bosom of the Deity !
 The plan and execution to collate !
 To see before each glance of piercing thought,
 All cloud, all shadow, blown remote ; and leave
 No mystery—but that of Love divine,
 Which lifts us on the seraph's flaming wing,
 From earth's *Aceldama*, this field of blood,
 Of inward anguish, and of outward ill,
 From darkness, and from dust, to *such* a scene !
 Love's element ! true joy's illustrious home !

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is joined to a more perfect assembly. Be ye followers of her, even as she followed Christ.

A word to surviving relatives and friends, and I have done.

My dear, dear Brother, once honoured to be the bosom-friend of so eminent a saint, rejoice that ever you knew her—that you was privileged to enjoy her company so long—and that you have a prospect of living with her for eternity. Your God has resumed the grant he entrusted with you for a season; but it is that he may restore it to you, with inexpressible advantage. I need not inform you, that every renewed soul is a monument erected at the expence, and to the honour of grace: The body is no more than the scaffolding with which it is surrounded. This work, though carried on under the immediate eye, and by the hand of God himself, may be slow in its progress, and scarce discerned by mortals. But, when the whole design is finished—when all the graces are arranged in their proper order, and wrought off in their full proportion, then the scaffold shall be taken down—Rays of everlasting glory will fall upon, and illumine this work of God; and it will be immediately surrounded with crouds of the most intelligent spectators, all admiring the exquisite grandeur of the workmanship. Such a monument is thy once-dear partner. Wait a little,

tle, and you shall see the description realized, yea, greatly exceeded.

Thou afflicted parent of my deceased friend, how shall I address myself to you? Do you sorrow? The ties of nature are strong. But you have rather cause to rejoice in the honour conferred upon you. Your child was on earth admitted into the favour of God; now, into his palace and presence. With you she began her life; and with you she has been permitted to conclude it with honour. Your daughter is not dead to God, she only sleeps in Jesus. Her friend, and yours, is still the same: And remember, that he who clasps her in his bosom, holds you in his hands, and will soon lay you, with her, to his heart.

Ye relatives also of the dear Departed, what an example have ye had set before you! What a living, yea, dying evidence of the truth and support of religion, and of the efficacy of its doctrines, to adorn the life, and support the soul, when heart and flesh fail! Be ye followers of one who is gone to inherit the promises; and be it your concern to enjoy the answer to the prayers she offered for you while living; and to stand in that relation to her, which death is not able to dissolve.

Finally, Let all who once knew her on earth, be desirous to follow her to heaven. Who would not wish to die the death of the

the righteous, and to have their latter end like hers? But, in order to that, like her, ye must be born again, renounce all confidence in the flesh, be renewed in the spirit of your minds, live with God by the day, and commit all your concerns, for time and eternity, into the hands of Jesus. Like her, ye must be meek, humble, watchful, and holy. Like her, ye must be looking for mercy, waiting for salvation, and willing to receive eternal life as the gift of God, through Jesus Christ. Like her, may ye live; Like her, may ye die; and with her, triumph in grace for ever. That this may be the case with relations and friends, with all who once knew or have only now heard of her, may God grant, of his abundant mercy, for Christ's sake. *Amen.*

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no Warrants shall issue, but upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

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